

## Contributions

### KNOWING GOD

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We obtain our knowledge of God principally from the works of God and the word of God, nature and revelation. The earth with its teeming millions of candidates for eternity, and the sky with its myriads of heavenly bodies visible to the naked eye declare the existence of a designer and a creator. That Being is God. Truly, "the heavens declare the glory of God and the firmament showeth his handiwork."

That which may be known of God outside of His word and direct revelation is manifest unto us in nature; for the invisible things of him, even his eternal power and Godhead, are clearly seen, being understood by the things that are made. (Rom. 1:20.) In this sense all can, or do have a knowledge of God, and are said to know him.

Those who have never heard of the glorious gospel of the Savior of the world, who have never tasted of the good word of God, and the powers of the world to come, who live in darkness and have no light, nevertheless, seeing God in nature, are prompted by a divine impulse to praise and thank the Maker of heaven and earth for the blessings with which they are surrounded and of which they are the happy recipients. These having not the law are a law unto themselves, showing the work of the law written in their hearts. Rom. 2:14, 15. If these, having such a limited knowledge of God, give praise, and honor, and glory to him who sitteth upon the throne, why should not we who have the word of God as well as the works of God manifesting unto us His character and attributes.

The first revelation of God in his word is given thus,—In the beginning God created the heaven and the earth. God created man in his own image, in the image of God created he him; male and female created he them. The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul. God in the *creation* of man. Gen. 2:7. The Lord God in the *formation* of man. Gen. 2:7. That which is created did not previously exist; that which is already created may be formed.

God's omnipotence, omniscience, and omnipresence, as well as his justice, love and mercy are clearly revealed in his word. Although God made man upright, he wandered away from the path of innocence, and sought enjoyment in the byways of sin, and now finds himself estranged from God. There being, apparently, no eye to pity and no arm to save. He realizes his situation, His knowledge of the love, and mercy of

God gives hope, and he cries from the depths of his soul, "God be merciful to me a sinner. Where shall I look for salvation?" That moment God reveals himself to him in his word thus—Look unto me and be ye saved, all the ends of the earth: for I am God and there is none else. Isa. 45:22. Come now, and let us reason together, saith the Lord; tho your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isa. 1:18. Let the wicked forsake his ways and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. 55:7. Like the prodigal, he now retraces his steps, "does works meet for repentance," trusting in the name of the Lord, and staying upon his God. Isa. 50:10. By grace divine, he is now enabled to say in the language of Job, I know that my Redeemer liveth. Job 19:25. Let us now consider God's method of revelation in the New Testament dispensation. It is written, God who at sundry times and in divers manners spake in the time past unto the fathers by the prophets, hath in these last days spoken unto us by his son. Heb. 1:2. The testimony of the Son of God is a spirit. Jno. 4:24. It is written, In him we live, and move, and have our being; denoting personal, spiritual contact. Acts 17:28. It is also written, We are the offspring of God. Acts 17:29, bringing us into very close relationship to Him. Jesus said, When ye pray, say, Our Father which art in heaven. This puts our relationship to God as son to father. What earthly parent will not reveal himself to his son! Shall God do less? Let us not be among those who having eyes see not. Philip said to Jesus, Lord, shew us the Father, and it sufficeth us. Jesus said unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father. Jno. 14:8, 9.

This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. Jno. 17:3. By constant personal contact with the word of God and the spirit of God we obtain a knowledge of God which is shed abroad in our hearts by the Holy Ghost which is given unto us. Rom. 5:5. He that loveth not knoweth not God. Jno. 4:8. We love him, because he first loved us. Jno. 4:19. Every one that loveth is born of God, and knoweth God. 1 Jno. 4:7.

Jesus saith, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. Jno. 14:23. A blessed trinity on earth. How can we thus live together and not become acquainted? The abiding presence of the

Father and the Son is heaven on earth begun.

Do we indeed *know* God, or do we only *say* that we know him? Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 1 Jno. 2:3, 4. The Lord forbid that any of us should profess to know God, but in works deny him. Titus 1:16.

Merciful Father, most humbly do we approach thee, beseeching thee to give us, through grace divine, this perfect knowledge, and to Father, Son, and Holy Spirit will we ascribe praises throughout the ceaseless ages of eternity. We ask, in the name of him who loved us and gave himself for us.

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### CHRIST IN US, THE HOPE OF GLORY

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Paul says, I am made a minister according to the dispensation of God which is given to me for you, to fulfil the word of God.

Even the mystery which hath been hid from ages and from generations, but is now made manifest to his saints.

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory. Col. 1:25, 27.

Paul says, he is made a minister to fulfil the word of God. The term *fulfil* is synonymous with *complete*, *accomplish*, or *finish*. Paul therefore means to say that he has a truth to declare, or to reveal which had not before his day been made manifest to the Gentiles; he calls it a *mystery* which had been hid from all past ages, and he says that mystery is, CHRIST IN YOU, and means to qualify that by saying that only when Christ is in men is there a hope of glory for them.

*Christ in us* is but another way to express the baptism of the Holy Spirit, we cannot have Christ formed within without the Holy Spirit, neither can we have the gift, or baptism with the Holy Spirit without having Christ in us.

Paul's language implies that a part of the will of God, or the word of God had been taught in previous ages, but that he was made a minister to complete, or fulfil the word, to supply what had been lacking.

The prophet Joel foretold the pouring out of God's spirit. John the Baptist declared that Christ would baptize His followers with the Holy Ghost, Jesus frequently taught the same truth, and on the day of Pentecost it was realized. The mystery hid from ages and generations was then revealed to those that were ready to receive it, but it was not preached to the Gentiles as a people before Paul's day.

*Christ in us* appears to be a mystery to